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society, fellowship, comradeship and friendship, love, marriage and the family relations, the removal of unhappiness, the inseparable connection of pleasure and pain, the education of suffering. All these topics are written of in Dr. Brinton's best vein. The book is epigrammatic, entertaining, inspiring and excellent in point of literary style. Among the author's final words are these: "Thus, at the end of our wide wandering in pursuit of happiness, we look back and see that it is absent from nothing in life, not even from pain and sorrow; nay, that when all else has gone, when youth and health and fortune and love have left us, when we look forward despairingly to naught but loneliness and suffering, our very despair may prove to be divine, 'begotten by the finite upon the infinite,' and from its depths we may draw a rapture unknown to common pleasures, and taste the sweet waters of a bliss that is celestial." The "Pursuit of Happiness" is a book the reading of which is sure to take away some of the sting from the thought of Dante, so beautifully turned by Tennyson, "A sorrow's crown of sorrow is remembering happier things."

*Der Blutaberglaube in der Menschheit, Blutmorde und Blutritus.* H. L. STRACK. 4te, neu bearb. Aufl., München, 1892, XII. 155 S. 8vo.

This is a thorough study of superstitions and ceremonies connected with the use of blood, abounding in bibliographical and historical references. Among the topics considered are blood oaths; healing by blood; superstitious uses of blood and other parts of executed criminals, suicides, infants, etc.; human sacrifice, etc. The main portion of the book, however, is a scientific defense of the Jews against the horrible charges promulgated throughout Europe by the "Jew-baiters." Professor Strack's book is a valuable contribution to the history of religion and psychical perversion.

*The Ethics of Tribal Society.* E. P. EVANS. *Pop. Sci. Mo.* (New York), XLIV. (1893), 299-307.

A general discussion of the subject with reference chiefly to the Indo-European nations.

*On the Delicacy of the Sense of Taste Among Indians.* E. H. S. BAILEY. *Kans. Univ. Quarterly*, Vol. II. 1893, 95-98.

Results of tests on thirty-one boys and thirty-six girls, of from twelve to twenty-one years of age, at the Haskell Institute, Lawrence, Kansas. Also twenty-six males and twenty-six females, white, of about the same age as the Indians. The order of delicacy is about the same for the two races. The ability to detect the different substances when they are in very dilute solutions is less in the Indians. The males (of both races) seem able to detect a smaller quantity than the females. In other cases the females have the more delicate organ of taste.

*Un Primo Passo alla Pedagogia Scientifica e la Carta Biografica.* GIUSEPPE SERGI. Milano. Roma. Napoli. s.d. 35 pp. 8vo.

Professor Sergi is one of the educators and scientists who are striving to place pedagogy upon a scientific basis of observed facts and phenomena, and to have it proceed according to natural methods. In 1885 he instituted anthropo-psychological investigations in the Italian schools, after the manner of Galton; the pupils being examined on entering schools and when their course was completed. In the city of Rome alone, 2,500 pupils (of both sexes)

were thus examined, making a total of 250,000 separate items of observation. The present pamphlet enlarges upon the importance of such investigations, explains the methods and instruments employed, and gives the blanks to be filled up, but does not indicate the results obtained. Professor Sergi has discussed the same subject in his book, *Educazione ed Istruzione* (see *Pedagogical Seminary*, II. 473), from which this brochure seems to be a reprint.

#### B. ARTISTIC AND ÆSTHETICAL.

*Evolution of the Æsthetic.* W. H. HOLMES. *Proc. Amer. Ass. Adv. Sci.*, Vol. XLI. (1892), 239-255.

The address of the vice-president, section H of the American Association, is devoted to the study of the non-essential arts of man, the science of the beautiful, which has to deal with actual phenomena, with facts as hard, with principles as fixed, and laws as inflexible, as do the sciences of biology and of physics. Professor Holmes treats briefly of the æsthetics of the individual, of national and race culture evolution, and discusses the probable order of the development of the various æsthetic arts, which he thinks to be: painting, sculpture, architecture, music, poetry, the drama, romance and landscape gardening.

*Indian Songs. Personal Studies of Indian Life.* ALICE C. FLETCHER. *Century Illustr. Mag.* (New York), Vol. XLVII. (1893-'4), 421-431.

An investigation, by personal experience, of the general character of the music and poetry of the Siouan tribes, with whom the author is intimately acquainted. There are mystery songs, thunder songs, war songs, choral and historical songs, children's songs, lovers' songs, religious songs, etc. The musical instruments were the flute, whistle, drum, rattle. The following passage is worth remembering: "The native ear is precise as to time; a retard occurs only in the mystery, dream and love songs; in any other a variation of the value of a thirty-second or a sixty-fourth of a beat is sufficient to throw the tune out of gear to the Indian. Syncopation is common, and the ease with which an Indian will sing syncopated passages in three-four time to the two-four beat of the drum is remarkable. One of our own race could hardly do this without careful training and much practice. An Indian's ear is as keen for time as his eye for tracks in the forest."

#### C. SOCIOLOGICAL (and related subjects).

*Le Rire et la Liberté.* A. PERIJON. *Revue Philos.* (Paris), XVIII. (1893), 113-140.

Laughter is, in a general way, the sign of liberty—visible liberty, in fact, the *vis comica*, the sense of the ridiculous, the tendency to laugh, belong to every age, to every people; some have more, others less. M. Perijon writes interestingly of the sociological aspects of laughter.

*La Logique sociale de Sentiments.* G. TARDE. *Revue Philos.* (Paris), XVIII. (1893), 562-594.

A study of the social *Gefühl*. According to M. Tardé, the heart of society is a piano, which, from time to time, gets out of tune, and for centuries would fail to do full justice to any one if there did not appear at long intervals some tuner—apostle, founder of a religion, mystic, great popular reformer. When one of the chords